

FRENCH FAITH, and AUSTRIAN GRATITUDE.

A
S E R M O N

PREACHED AT

GRAFFHAM, in the County of SUSSEX,

O N

FRIDAY, the 16th of FEBRUARY, 1759;

Being the Day appointed by his Majesty for a

G E N E R A L F A S T.

By *CHARLES ROSE*, L. L. D.

Fide non tantum Respublica quælibet continetur, sed & major illa Gentium Societas: Hac enim sublata, ἀνίστηται ἡ πρὸς ἀλλήλους χρεία Ἀνθρώπων.
Cicero Off. 11. 2. Aristot. Rhet. ad Theod. 1. c. 15.

Si quis Rex quos cunque potest invadat & subigat, populumque Vicinum oppugnet, quo victo, nobis proxima vis immineat, non est dubium, quin ei per Vim impedimento esse liceat. Ulric. Huber, Lib. III. C. IV. de Bello.

L O N D O N:

Printed for J. ROBINSON, at the Golden Lyon, in Ludgate-Street. 1759.

THE KING OF THE
S. E. R. M. N.
OF THE



T O

The KING's most Sacred MAJESTY.

T O

His Royal Highness the Prince of WALES.

T O

The Lords and Commons of GREAT BRITAIN.

The following

D I S C O U R S E

I S

Most humbly DEDICATED.

TO
The KING's most Sacred Majesty.

TO
His Royal Highness the Prince of Wales.

TO
The Lord and Bishops of Great Britain.



TO
THE LORDS OF THE HOUSE OF COMMONS.

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 NUM B. xxxiii. Ver. 53, 55.

Ye shall dispossess the Inhabitants of the Land, and dwell therein; for I have given you the Land to possess it. And if ye will not drive out the Inhabitants of the Land from before you, then it shall come to pass, that those which you let remain shall be Pricks in your Eyes, and Thorns in your Sides, and shall vex you in the Land wherein ye dwell.

WE are this Day assembled, pursuant to his Majesty's Proclamation, to humble ourselves before Almighty God, to deprecate his Wrath, and to implore his Protection against our Enemies, with whom we are now engaged in a most just and necessary War; against Nations remarkable for their Impiety, and in a very high Degree Partakers of the Sins and Idolatries of those People, of whose Lands the Children of *Israel* are here commanded by God himself to take Possession, and to dwell therein.

The impartial and unprejudiced Part of Mankind are unanimous, that our too frequent Confidence and Dependence upon Treaties and Covenants with the *French* Nation, is the Reason that they have, upon all Occasions, involved not only this Country, but all *Europe*, and great Part of *Africa* and *America*, in all the Miseries of War.

It is indeed confessed, on all Hands, that the Genius of *England*, like the Deity, is benign, and always ready to assist Virtue in Distress; but though *Charity doth cover a Multitude of Sins*, yet we allow that her Conduct has, in some Degree, been equally faulty, with that of the *Israelites*, in her System of Politics. They were

commanded to make no *League nor Covenant with the Canaanites*, but utterly to extirpate and expel them; for if they should voluntarily permit any of that idolatrous Race to live among them, they would become *Pricks in their Eyes, and Thorns in their Sides, and vex them throughout the Land which they were to possess*; i. e. by the Impiety and Idolatry of such Neighbours, being seduced from the Worship of the true God, and by that Means forfeiting the Favour and Protection of Providence, they should be afflicted with all the Calamities of War. Accordingly it fell out; for the *Israelites* contented themselves with taking only a few Cities, but did not *expel* nor *destroy* the Inhabitants, as they were expressly commanded to do; they only made them Tributaries, and suffered them to remain. This gave the *Canaanites* Opportunity to regain their Liberties; and exposed themselves, by this their Disobedience, to the Anger of *Jehovah*.

Our blessed Saviour, the Angel of the Covenant, who then appeared, and gave these Instructions to the *Israelites*, tells them; *as ye have not obeyed my Voice, wherefore I will not drive them out from before you; but they shall be Pricks in your Eyes and Thorns in your Sides, and vex you in the Land which I have given you to possess.*

Here it is very plain, that had the *Israelites* persevered in their religious Obedience, and followed his Directions, not to make any Treaty, League, or Covenant with the *Canaanites*, but had utterly expelled and extirpated them; then they might have depended upon a peaceable and quiet Possession, in Defiance of all their Enemies, their most open as well as secret Practices.

This being the real Import and Meaning of the Text; the following Particulars naturally offer themselves to our Consideration.

I. That Irreligion and Impiety, or Disobedience to the Commands of God, is the Source of all our Miseries and Calamities.

II. That the former Perfidiousness and Treachery of the *French* Nation, our antient Enemy, and with whom we are now at War, is a sufficient Warning to us, never more to trust, nor to put any Confidence in Treaties with them. From both these I shall, in the

III. And

III. And last Place, make a few practical Remarks suitable to this our solemn Assembly.

I. That Irreligion and Impiety, or Disobedience to the Divine Commands, is the Source of all our Miseries and Calamities.

That there is a God, who superintends the Universe, is the Cry of universal Nature; *the Heavens declare his Glory, and the Firmament sheweth his handy Work.* The perpetual Succession of Light and Darkness; the regular Vicissitudes of Seasons; and, in a Word, the beautifully surprising Apparatus of the whole inanimate Creation, and its Perpetuity; proclaim a first Cause, and Eternity of his Self-existence and absolute Supremacy.

Man, the most illustrious Inhabitant of this lower World, being in Degree *next to the Angels*, was originally created and ordained to celebrate the Praises of the Divine Architect, and to *declare the Wonders that he doth for the Children of Men.*

This Prototype of supreme Dominion was no sooner created, than he became a free Agent, consequently an accountable Creature; and therefore an Object of future Rewards and Punishments. He was not to follow, nor implicitly to obey, the Dictates of unassisted Reason, but to govern his Appetites and Passions, and to keep them in due Subjection and Obedience to the Will of the Omnipresent and Almighty Author of his Existence. He was commanded to keep and observe but only one easy Precept; thereby to demonstrate to all his Posterity, that, though immortal, they were not independent and self-existent.

Now behold this mighty Protoplast of Omnipotence! Elate with all the Perfections compatible to the Dignity of human Nature, by following the Dictates of Sense, being eager in the Pursuit of his own Imaginations, and thirsting after Wisdom; he is seduced, betrayed, and turns Rebel against his Sovereign, his Creator, and Benefactor!

Immediately on his Revolt, and pleading Guilty, his Saviour and Judge, *in the Midst of Wrath, remembers Mercy*, and grants him a Reprieve; a Reprieve, not from the Miseries, Afflictions, and Calamities of this Life in general, but a Mitigation of them, in Proportion to his Virtue, and on Condition of his utmost Efforts
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and sincerest Endeavours, for the future, not to rebel, by depending upon the Strength of his own Reason, but always to live in the *Fear and Love of God*; by shewing an exemplary Obedience to all his Commands, and teaching his Posterity to *worship no Gods besides Jehovah*, either in Thought, Word or Deed: This Precept is implied, though not expressed at large, in the Prohibition not to eat of the Fruit of a particular Tree, whose Situation in Paradise was fully described, and was yet further remarkably distinguished from all other Trees, by its superior Beauty, and the Lustre of its Fruit.

And this, we might imagine, was sufficient to have preserved the first created of rational Beings in their Allegiance to the King of Heaven. There was therefore no Occasion, at this Period, to enjoin the Practice of moral Duties, which, as Mankind began to multiply upon the Face of the Earth, afterwards became needful; and is therefore left upon Record, by the sacred Writers, *for a Memorial throughout all Generations*. Thus we see, that by *One Man's Disobedience Sin entered into the World, and Death by Sin*. And from this first Instance of Irreligion or Disobedience, we are to derive the Origin of moral Evil, and all its consequential Train of Misery that now predominates among the Sons of Adam. Therefore,

If we rightly consider the Dignity of our Nature, we shall see that Religion, howsoever diversified by human Inventions, consists in the Worship of the only one true God; in acknowledging him, the Self-existing *Jehovah*, the Creator and Preserver of the Universe, to be the sole Object of Adoration, the only God of Comfort and Consolation, and alone able and *willing to save all who come unto him, and call upon him in Sincerity and in Truth*, exclusive of any subordinate Mediators and Intercessors whatever; because *there is but one God, and one Mediator, the Man Christ Jesus*: To which Creed the whole reasonable Creation are to give their Assent; and, in Consequence of such Faith, to be zealous Imitators of his moral Attributes, his Justice, Goodness, Truth and Beneficence; in a Word, *to be merciful as he is merciful*, to the whole Creation of *intelligent Beings*.

By whatever Names or Sectaries, People may denominate themselves, if they fail in the Belief of a Deity, and its consequent Duties, their Religion is but vain, and their most humble Prostrations
only

only splendid Sins, and themselves obnoxious to the Denunciations of the Deity against *all impenitent Sinners, Idolaters, and Worshipers of strange Gods, the Works of Mens Hands, and Idols of their own Invention.*

On the Transgression, or Disobedience of our first Parents, the delightful Scene was changed ; all Nature felt the Shock ; and Mankind, instead of an easy Transition from this Life, to a State of Glory and permanent Felicity, was henceforth doomed to Need, Sorrow, Grief, Sicknes, and all its concomitant Train of Adversity in this Life, and even to Death itself ; besides the inward Horror, and conscientious Dread of the just Punishment that might hereafter be inflicted for every Failure of Obedience, and Impropriety of Conduct. And, yet further,

Our blessed Saviour, in all his Manifestations and Appearances to the Patriarchs, and *Israelitish* Nation, declares, that so long as they preserved themselves free from the *Idolatry of the Nations among whom they lived, and whose Lands he had given them for an Inheritance,* he would not only prosper and crown them with Victory and Triumph over all their Enemies, but grant them a peaceable and quiet Possession. And lest they should be ensnared by the seeming Purity of the Religion of the *Philistines*, who had by their Idolatries *filled up the Measure of their Iniquity, and were hardened against all Reproof, and therefore devoted to Destruction ;* he charges the Israelites to *drive them entirely out of the Land, or utterly to destroy them, and suffer none to remain.* But,

The *Israelites* being wiser, in their own Conceits, than their heavenly Instructor, were satisfied with the Conquest of two or three Cities ; and, being contented with the promised Payment of a small Tribute, suffered them to *remain.* This their ill-timed Mercy, and Covenant with Idolaters, proved fatal to them, as appears from numberless Passages of holy Writ, but which I need not mention ; and shall therefore from this one Instance of their Disobedience to the Divine Command, which was not only the Source of theirs, but of our Calamities, proceed to the

- II. Second Thing proposed, which was to examine how far we, who call ourselves Christians, may depend upon Treaties, or Covenants with the *French* Nation, or with him, who presumptuously styles himself the *most Christian* King.

It would be tedious to mention, or to take Notice of, all the Treaties which this Nation has been engaged in with *France*, and to shew how far they have kept the public Faith. Let it suffice to say, and it is evident from History, that the *French* never adhered to any Treaty, longer than was consistent with, or convenient to, the Situation of their own Affairs. And it is very remarkable, and notorious to every Nation in *Europe*, to *Germany* in particular, that during a Peace, but in Violation of Treaties, they have made greater Strides towards universal Monarchy, than ever they did by an open and declared War.

They have, it is well known, been always implacable and formidable Enemies to the House of *Austria*, and to the States General of the United Provinces. At present they seem indeed, (and in the End it will appear to be but mere Pretence) to be the zealous Friends and Assertors of the Dignity of the House of *Austria*: But under this Mask of Friendship, as they have garisoned, and do possess, a great Part of the *Austrian Netherlands*; is it not, considering their well known System of Ambition, almost ten Thousand to One, that they will never restore them to their new Ally, without an extraordinary Interposition of Providence?

Now, by such Acquisition and Detention, as they will then be Door-neighbours to the States General, their next Attempt will, undoubtedly, be upon that Republic, and its Liberties. And if this should be the Case, I should be glad to know what Power in *Europe* will interpose, or endeavour to stop their Invader's Career, and save them from Destruction? Their own Divisions, and Want of Harmony; their strong, but blinded Attachments to the Interests of *France*; with the Infancy of their Stadtholder; are almost insuperable Difficulties that threaten their Ruin.

Will they fly to the *Prussian* Eagle for Protection? They have no Title, from their late Behaviour, to expect it. Will they seek for Relief from *Britannia's* Legions? Let them remember their Ingratitude to her, after having shed Rivers of Blood, and spent Millions of Treasure, for their's, as well as the Defence of the House of *Austria*. Deprived of such Friends, their Fate is inevitable; and if the *French* should keep Possession of the *Austrian Netherlands*, they must become Provinces to *France*.
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Then the Dominion and Force of *France* will be greatly extensive, and it's Marine formidable to all the Powers in *Europe*, even to *Britons*, with whom they have never yet kept Faith, nor fulfilled their Treaties, but in a partial, fraudulent, and deceitful Manner, On this Head, as we are more particularly concerned, I beg Leave to enlarge a little with Respect to their Conduct towards *England*.

The *French*, by their large Possessions in *North America* (to which they can have no Claim of Right, not even to *Canada*, nor *Louisiana*, much less to any Part of *Nova Scotia*, otherways called *New Scotland*, and by the *French Acadia*) may in Time become as formidable in that Part of the World as they are in *Europe*; if they be permitted to establish themselves in the several Countries which they have unjustly usurped.

New Scotland, which is the Eastern Boundary of *New England*, is our undoubted Right, and was, by the 12th Article of the Treaty of *Utrecht*, ceded and for ever annexed to the Crown of *Great Britain*. From *Nova Scotia* to the River *Mississippi*, and from thence Westward as far as the *Pacific Ocean*, and from the 29th Degree of North Latitude, as far as the Pole, the whole Country, by Right of Discovery (for no other Nation has ever gone so far) and partly by Possession and continual Claim, is the Property also of *Great Britain*.

In like Manner, to any Part of the Country to the North of the River *St. Laurence*, and from *James Bay* to the North Boundary of *Virginia*, including the Six Nations, and their Allies, in Friendship with, and dependent upon, the Crown of *England*, the *French* can have no manner of Right; nor be able to retain any Part of those Countries, if the Possessors of the several *American Colonies* would exert themselves in Defence of the Six Nations and their Allies; and extend themselves to the Westward, according to their respective Patents and original Grants.

Again; if the Inattention of the Colonists (and surprising Inactivity and merely Self-interested Conduct of the *Hudson's-Bay Company*) to protect their Allies; or if their own intestine Divisions should permit the *French*, as formerly, to inhabit, or to dwell in any Country to the East of the *Mississippi*, they by these Means give them Opportunities of forming, in Time of Peace, Confederacies

racies with the Natives, and of seducing their Allies. And thus the *French* must of Course be dangerous Neighbours in any Part of *North America*.

The perpetual Possession of *Louisiana*, *Canada*, and *Louisburgh*, is therefore of such Importance to the Crown of *England*, that the *French* must be expelled from thence, and never more suffered to inhabit, or to make any Settlements in, those Parts. If they are suffered to remain by Treaty, as we may judge from what we have already experienced of *French Faith*, they will, in Time, gain a Communication with the *Atlantic Ocean*, and in the End become Sovereigns of all our *American* as well as of our *East-Indian* Settlements: Nay, *Britain* itself, in Process of Time, may fall a Sacrifice to the ambitious Views of *France*, if any future Ministry, less virtuous than the present, should suffer that perfidious Nation to hold an Inch of Land in *North America*.

Therefore, as no Treaties! no Guarantees! are capable to bind them, and keep them within their Limits, our only Resource, according to the Instructions given to the *Israelites*, is to extirpate and expel them from that Part of the World.

By the late vague and indefinite Treaty of *Aix-la-Chapelle*, to which we acceded from a mere Principle of Commiseration, viz. the Preservation of our ungrateful Allies, the *Austrians* and the *Dutch*; *Louisburgh*, and the Island of *Cape Breton*, or *Isle Royal*, was most generously given up to our most inveterate and perfidious Enemy. Who, not satisfied with this Instance of *English* Generosity, in the Time of profound Peace, surprized our Frontiers in *North America*, and, with unparalleled Barbarity, murdered and scalped our Countrymen, as well as the *Native-Indians*, our Friends, our Brethren, and our Allies.

By such bloody and horrid Practices! By the Treachery, shall I say, or Cowardice of the *Austrians* and *Dutch* in the late War! By the Ingratitude of Both! And by the insatiable and boundless Thirst of universal Dominion, as well as Barbarity, of the *French*, *England* is again involved in a War.

As to the *Dutch*, their Ingratitude, notwithstanding their aiding and assisting our avowed and mortal Enemy with all the Implements of War, and in carrying on their Trade and Commerce, yet falls vastly short of that of *Austria*. To multiply Proofs is needless; let the
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the impartial World judge of *Austria's* equitable Procedure, from the Introduction of foreign Troops into the Empire ; compelling its Princes to espouse her private Quarrel, and to contribute, to the utmost of her Power, to make *Germany* a Theatre of War, to the total Subversion of the Liberties of the whole *Germanic* Body. Witness also the unprovoked Invasion, thro' her Means, of the barbarous *Russians* and *French*, as well as *Austrian* Treatment of the Electoral Dominions of *Hanover* ; only because their Prince is Sovereign of that Country, which has so often preserved the Imperial Purple to the House of *Austria*. These Instances are so flagrant, that to say more is superfluous.

But I must not omit, in our present Circumstances, to give one more Instance of Hundreds that might be offered of *French Faith* ; which is their playing off, upon all Occasions, in Contempt of the most solemn Treaties, a Pretender to the *British* Throne : Whenever they behold the Virtue of *Britannia's* Legions to shine with superior Lustre, and their Rapidity in the Field of *Mars* to be irresistible ; then it is, that, by their secret Friends the Jesuits and Emissaries of the Church of *Rome*, they propagate Corruption and Venality in the State—Irreligion and Impiety in the Nation—Murmurs, Divisions, Discontent and Schism in the Senate—with Disobedience and want of natural Affection to the supreme Magistrate—Filling the Heads of unthinking Youth with halcyon Days—and by gratifying the present Necessities of those whose Hands are as little capable of Action, as their Heads are of Thinking ; Treason and Rebellion is fomented, and the giddy Multitude hurried on to their own Perdition, their own and Families Ruin ! By a Profusion of those Crimson-Streams, which might be gloriously lavished in the noble Cause of Religion and Liberty——

Oh ! BRITONS ;

Shall we then strike Hands with such a Nation as this ? Shall we enter into Covenant with so much Perfidy ? Shall we cherish the Viper in our Bosom, till the Fountain and Mass of Blood is tainted, our whole Constitution is corrupted, and our Civil and Religious Liberty subverted ? Shall we indulge the pleasing and deceitful Dreams of enriching private Property ! Yet hear of Thousands of our Countrymen greatly falling, and gloriously expiring in Defence of the Body Politic ? No. Let us call to Mind the glorious
D Plains

Plains of *Cressi* and *Agincourt*; and conspire, universally, to expel the Infection of *French* Politics, and disdain their Perfidy. Having thus given a brief State of *French-Faith* and *Austrian-Gratitude*;

To animate our Vivacity, and to prevent all gloomy Prospects, we are this Day, by Royal Authority, called upon to implore the Mercy of God, that he would graciously be pleased *to take us under the Shadow of his Wings*; and covering our Heads in the Day of Battle, to prosper his Majesty's Arms, and make him gloriously triumphant over all his enemies. Let us therefore unite to establish the Crown upon the Heads of his Posterity; when he himself shall shine with unfading Rays of Glory and immortal Peace in the Regions of Bliss.

To assist your Meditations to this Effect, I proceed in the

III. Place, to make some practical Improvements and Remarks.

1. Are we sensible of the Dangers with which we are every Moment threatened by *France*; let us contribute in our several Capacities, and in Proportion to our respective Abilities, to strengthen our Sovereign in a vigorous Prosecution of the War in which he is now engaged. And

Whatever Mistakes in Politics may have happened heretofore, let them be imputed to the venal Gratitude, Treachery, or Cowardice of the *Dutch* and *Austrians* in the late War with *France*; and, in a perfect Sensibility of the Uprightness and Integrity of the present Ministry, let us depend upon his Majesty's best Endeavours, firmest and most steady Resolutions, to *drive* the Enemy from the Countries which they yet *possess* in *North America*, as well as those which they have most perfidiously and unjustly usurped in the *West Indies*, and on the Coast of *Africa*.

To which Purpose, I hope it will not be thought, nor taken, amiss to recommend and solicit, on this Occasion, your hearty Concurrence with the Resolutions of the *British* Parliament for a standing Militia. This Regulation is one of the wisest and best calculated, in my Opinion, for the Preservation of our Liberties, Trade and Commerce, that could possibly have been devised by the wisest Legislators of *Greece* and *Rome*.

For then, while ye securely *sit under the Shadow of your own Vine*, Part of the regular Troops will have Time, by their Bravery

very and Experience, to enlarge, repofsess, and *inhabit* those Countries, from which the Enemy *must be driven*, before we can pretend to be a free and happy People, or extricated from so frequent Involutions in War, and secure from foreign Invasions.

Besides, this Regulation is now more than ever apparently necessary for our Defence and Preservation, when we see that foreign Alliances, especially those with whom we have been for Ages so intimately connected, are no farther to be depended upon, nor longer binding, than while the Princes concerned think it conducive to their private Interest. Those in the present Confederacy against *England* and *Prussia*, may, perhaps, see their Error, when it is too late ; as for us, 'tis best to be wise in Time, and to guard against a Reverse of Fortune : *This will be our Wisdom in the Sight of all Nations.*

2. As Religion, or Obedience to the Commands of God, is of universal Concern, it becomes us, who are Protestants against the Errors, Novelties, and Corruptions of the Church of *Rome*, to be more precisely careful to adorn our Profession, by our Practice ; and supremely to cultivate the noble and amiable Virtues of Love and Benevolence to all our fellow Creatures, more especially to those *of the Household of Faith*. This is the first, the best, and the only Test, that we are, what we pretend to be, Members of the Church of Christ, the *Children of the most high God, who sent his well-beloved Son into the World, that whosoever should believe in him, should not perish, but have everlasting Life.*

3. Tho' we be unhappily distinguished by various Denominations in Point of Faith ; yet, let us remember, that as we are all the *Children of God, through Christ Jesus*, we are consequently under an eternal Obligation, to do whatsoever he has commanded us ; because *Obedience is better than Sacrifice, and Hearing, than the Fat of Rams.*

And tho' our Belief be ever so pure and regular, we should remember, that *Faith without Works* is a dead and an empty Name ; for our blessed Saviour says, *not every one that saith unto Me, Lord, Lord, shall enter into the Kingdom of Heaven, but he that doth the Will of my Father, which is in Heaven.*

4. Tho' we be commanded to practise the great Duties of Love and Charity, with all the social Virtues ; let us remember, that our
Obedience

Obedience is not complete, but imperfect, if we *forsake the Assembling of ourselves*, to celebrate the Praises of the eternal *Jehovah*, and to *magnify his holy Name*. This is a Duty from which no Man can plead an Exemption, let his Sphere in Life be ever so high, or his Dignity and Fortune ever so splendid ; his superior Rank and Station is a strong Argument, that he ought to frequent the *House of God*, acknowledge his Benefactor, and there publicly demonstrate, that he is the Servant of the *most high*—His Servant, *whose Throne is in the Heavens, and his Dominion over all*. When we have done all these Things, let us remember, in the

5. Fifth Place, that we are under an indispensable Obligation, to celebrate the Sacrament of the Lord's Supper, which he instituted as a perpetual Memorial of the precious Benefits he has purchased for us, and commanded to be received, till his second Appearance to judge the World.

This Duty is by many reckoned only a positive Precept, and a Matter of Form ; but on serious Reflection, and due Consideration, it will appear to be as binding and obligatory upon us as any Precept in the moral Law ; and, therefore, is not to be slighted, neglected, or contemned by any of his rational Creation ; for he has declared that *whosoever shall deny him before Men, him will he deny before his Father which is in Heaven*.

6. To conclude ; when the great and mighty Men of the Earth shall become shining Examples of Religion and Piety ; when their Virtue shall, like the Sun in his meridian Brightness, dispel the thick Clouds of Darkness, Ignorance, and Error, and diffuse Light through all the Regions of the Earth ; then Peace shall ride triumphant, and the Inhabitants of the World join in one universal Chorus of *Hallelujah* ; to him that sitteth upon the Throne, and to the Lamb, for Ever and Ever. Amen.

7. JU 66

F I N I S.

